

BAYLE

WING 151470 (upin)
Smith I p. 214
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RELATION OF A MANS RETURN and

His Travails

out of a long and sore

CAPTIVITIE,

To partake of that REST, which Remaineth
to the PEOPLE of GOD.

Written

For the sake of those who wants the Consolation
of Israel, and would walke in the HEAVENLY
WAY thereof, if they knew it.

Jer. 4: 1.

If thou wilt return, saith the Lord, return unto me.

Ibid. 17: 10.

I the Lord search the heart.

Written by one of Zyons Travellers,

Th. Bayles.

Freindly Reader,

IT is the manner of Mariners sayling in unknowne places and discovering dangerous Rocks sands, or shoules, and being delivered from the danger thereof; To procure buys or beacons to be placed upon them as warnings and markes to them who afterwards shall have occasion to sayle that way that they may also escape the dangers thereof. And this is but to preserve the outward life with ship and goods which are all at best but temporall: how much more is it needfull for those who have travayled the way of Regeneration and have discovered the many dangers that are in that way to give notice thereof to those that are willing to travayle in that way that soe they may escape the shipwrack of their immortal Soules. And indeed many are the perills hazards and dangers that such meet withall, sometimes in danger of being deceived and beguiled; sometimes of being affrighted and dismayed and soe disheartned and turned back againe when they have made some progresse; and at other times of being made over confident and presumptious of their skill and understanding and of being made to think they are at their journeyes end when they have made very small progresse therein.

All which his Author as an experienced Travellor in Zyons Narrow way hath set forth, as he and many more hath found it; that soe all that have a mind and earnest desire to travell that way, may be assisted with warning and good information at every turning, and at last may be content to cease from all false guides and from their owne reason and imaginations, and from their owne strength and wisdom, and may lay hold of that sure giude that God in his infinite love hath appointed to lead all simple and upright soules to rest by. And therefore whoever thou art that shall read this Treatise doe it seriously and consideratly, and then shalt thou see as in a glasse where thy present state is, and if thou find thy selfe on the righthand or on the left to be erred from the certaine way of life, waite thou for the compassionate visitations of thy soules inward freind, the faithfull and true witnes of god in thy conscience; and he will call thee back into the right way, and lead thee in the midst of the paths of Judgments untill at length thou arrives at that haven of rest to thy immortal soule, which will answer all thy labour, tryalls, travells and exercises that thou may meet withall: and if this description of the way and the difficultys there: doe prove any help and benefit to thee; then the Author and I have our desire, and let god have the glory to whom alone it doth belong he being the Fountaine of good to all that diligently seeke him.

S. C.

THere was a man seated in a goodly place, fitted with allthings needfull for a happy life, he being inconsiderate of his waies and doings and of the event thereof, in the time of his youth frequented the vanities of the world, and the idle pleasures of it; whilst this man was in the participation of them, and runing on therein from one thing to another; there was one which beheld his doings, who was greived in him self to see the man soe deceived; in great compassion and tendernes (ayming at his deliverance) waited when he might vissit him, and afford his help: And so it came to pass, that the man being in the coole of the day, in some kind of recollection from his labour, and the cumber of it, in the heart searching word of his owne eternall power and goodnes, this compassionate one said unto him: *Where art thou?* and left him (as far as he perceiyed then) to ruminate there on: the man knew not who it was; that in this inquiring word spake unto him, or from whence the voice came, being a great stranger and unaquainted therewith, although he dwelt neere unto him: but such was the secret authority and force thereof, that some entrance was made thereby in to his mind; so that he was sitting downe to consider of that which had happend unto him, and whilst he was getting into the consideration thereof; *One*, having too much interest in him and easy access, sayd: Let not distrustfull thoughts and vexing feare have place within thee, for all is well enough; if thou look about thee, thou shall see that there is no cause for them; hereupon the man rowsed him self, as if he would have thereby discharged his heart, of that sorrow and greife, which so lately had assailed him, and so said, he would not bow under he knew not what or be dismayed thereby: and so returned to his beloved enjoyments againe, and did rejoyce, as if all had been well with him; Now this man, as one whose heart was whole, proceeded on according to the counsell and secret insinuations of his deceiving freinde who by reason of his neere habitation unto him, counted him his neighbor, and did not perceive the snares which was layd for him, and afterwards did appear, or that there was any at all; so neere and close did his heart comply thereto: But his tender and compassionate neighbour, saw that his feet went downward to death, and steps to take hold on hell, he (as at the first) waited to shew his love unto him, and the lifting up the light of his countenance; and in his owne time said, *If thou dost evill sin lieth at the door*; which visitation came more neere to the man (as he thought) entring as a shaft into his liver, which although he strove much to pull it out, yet in no wise could he do it, nor get a remedy, or releive him self of the smart thereof; but after all his paines and carefull labour to quit him self (still the stroak remained as a burthen, and incureable) and he could see no way for that, by all the undertakeings and attempts which he could do; and now began the burthen of his thoughts and the perplexitie thereby, so that he often feared the displeasure of the Lord would breakforth upon him by reason of them, even whilst he was young and tender in yeares, and hath at diverse times said in the sence of the evill thereof, in the words of the Prophet: How long should vaine thoughts lodge with in him: as finding them too burtherfom and heavy for him to beare, and bring into subjection, and as that which alone was the work of his sufficient grace, although then he knew not that, or what it was, or where.

Thus he groaned in him self and said, what is the matter with me, and why am I so of tntroubled, and in my trouble feare exceedingly, and in my feare to have torment; O! said his beloved neighbour (for he whose voice made this inquiring in him, he looked upon him as his enemy, and had not a thought that he that wounded, did it that hemight heal) Come come, see thy neighbours and acquaintance, they are merry men, and they refresh them selves (thou see) and be jocund together; come drinck of there cup, and eate

of their dish, that a melancholy spirit may not come over thee, and thou go drooping up & downe; untill thou makes thy self ridiculous unto them, and rob thy self of the comfort of thy life, what wouldst thou have? behold thy possessions, may thou not compare with them, what wantest thou, or what wouldest thou have?

The man was afraid, and knew not well what was the matter with him, but as it afterwards appeared, the conscience of him stirred in him, and there by his peace was broken; which he had in the freindship of this world, which is enmitie against God; he could not swallow his sweet bits as formerly, but was therein persued to his astonishment: and his pleasures become burthensome unto him; then he said, he knew not how to live there, and therefore would go to his neighbours habitations, & take of their mirth and pleasure, and refresh himself in their company, and castforth (thereby) the trouble that was in his mind, (for there the mans greiffe and trouble was) so he went and took of their cup, that thereby he might wash down his sorrow (as he hoped) and other essayes he made, which are abounding in the world to divert him from his trouble, and endeavour to talk at any rate, that he might be deliverd and be quiet.

By this time the man might have perceived, that when God visit man for his iniquity, he makes his beauty to consume as a moth; for his face begon to gather paleness, and his endeavours proved vaine; for he could not get rid of this searching inquiring voice which had visited him, it would be founding in his eares, and persuing him, and often in the midst of his laughter, sorrow would arise, and fill his heart, so that sometimes he was ready to throw of all his companions, and to bid adieu to his idle pleasures and pastimes, and then would hang down his head.

And heaviness of spirit (like a tallent of lead) ready to sinck him, would come over him as if he should have ben swallowed up thereby: but still he knew not the hand that persued him, neither did he care for acquainting himself with it, he looked upon it as his enemy, he could not hope for deliverance from that, which wounded him, for he saw no freindlynes in it; and he would have bin at ease, and enjoye his frolicks (as his neighbours did) and not have bin so afflicted as he was; but he that smot him, still did smite him, and his peace which was broaken, seemed as if it had bin quite removed from him.

Now on the other hand he that had enticed him to the drawing his minde out into worldly vanities, and the unprofitableness thereof; and thereby drawn him from Remembering his Creator in the dayes of his youth, before the evill dayes come, where in he could say he had no pleasure, he I say continued his insinuations and flatteries, seeking by all wayes and meanes of his owne to dawb the man up, and that answerable to the desires of his owne heart; for when he was wounded and afflicted, so that what ever he put his hand unto, visitations of sorrow and disquietnes arose in him; he said unto him, well, if sin do ly at thy door, at whose door doth it not, have not all sined, and all saine short, why canst thou not be content, & quiet thy self, The Prophets they prophesied of a saviour to come, and thou have read that he came, beleve thou that, they are the elect that beleve in him, beleve thy self to be one of them, and apply the promises, and it wil be well with thee; all must carry about them so long as they are in this world a body of sin (thou knows) thou wilt be rid of that when thou comes to dy, and rid of all these legall feares and frights of minde, which now thou give way unto, and readily receive into thy minde, and from whence things proceeds, and lyes in thy way, (for which there is no cause or reason) to greive and offend thee; do thou beleve the promises (they are many and large) and that Christ dyed for thee, then all will be well: do thou see thy neighbours, thy acquaintances, thy freinds, they do not acquaint them selves, with such petyfull feares as thou entertaines,

nor with such needles distracting doubts and questionings; and it concerneth them as well as thou, to see that they lay hold of their saviour, and his merits; although they perplex not themselves to their owne wounding, and make their lives uncomfortable, as thou do: Thus strove the adverfarie to hold the man in the deceivableness of his owne unrighteousnes, that so he might have withstood the visitations of the Lord, untill there had ben noe remedy: who had visited him by his gentile reproofs, that his heart might bow before him, and in the fence of his evill, have humbled his soule before his holy throne in great contrition of Spirit, but notwithstanding the favour of the Lord thus appearing for him, he submitted not unto him, but sought out to him self many inventions, thereby to have been delivered: And so the man he would go read the scriptures, as he saw others did (for he began to think of Religion) and see to get some good promises into his minde, to comfort and satisfy him self with all; and thought that if he could make out him self to be one of Gods elect, one in whom his soule delighted; and one whom the Lord took care of and did sustaine by watching over him, and leading him by his eye, in the way of the blessing, and sure mercies of the Lord; that then he might sometimes enjoy him self with his freinds and neighbours, (after which there was a secret working in his minde) which he could not then part with all; not having learnd the dayly cross) and might partake of their cups and neighbourly freindships; for the man did take notice that some of them would sometimes be talking of Religion, of Christs ordinances and Christian duties, and such good things; and the other (which they absented not them selves from) he thought would be good fellowship, good neighbourhood and the maintaining good society with them; and many he saw esteemed them so to be; and then he should not be judged (by them) as a man singuler, or of a morose temper, and frowardly inclined; so tumbled over the scriptures forward and backward, like those who searched the Scriptures (as since he understood) but would not come to Jesus that they might have life; to see for some comfortable places to stay him self upon, or thereby to receive him self, upon so great an occasion, as he in his distress desired; and amongst many good things recorded there, concerning the Lords deare and tender love to mankinde in Jesus Christ, calling unto him to forsake the evill, and to cleave to the good, and much more; and that then he would soon confound his foes, and give him an inheritance in the promised land of blessings: And he also took notice how that David cryed out and mourned long (as well as he) and of Jobs affliction and Pauls bewaileing him self, and saying o wretched man that I am; and others, which he took notice of in that his inquisition; here upon he concluded that he must not bee to curious, or nice in that his search, he might in so doing (for ought he knew) tempt God, and be distrustfull of his Saviours merits; and some he saw cautioned thus in their preachings; and some told him, (whom he acquainted him self with for advice, which he sought after) that although it be said, that those who are born of God (or are Gods elect) they sin not, that is (said they,) they sin not willingly, or constantly, as repro-bates and wicked men do, but with reluctancie; and it was to keep them humble in their own eyes, God saw it good to be so, or else man would be puffed up in spirituall pride, and grow forgetfull of Gods mercies, and wax wanton, and careless in an easfull Spirit; so then thought he, its as well with me (it may be) as with others; as is my state, such is there then; onely they lived over a distrustfull and perplexing spirit, which he gave way unto, and must be content, it must be so (he thought) he could not help it; so endeavourd (according to the practise of the world) to disesteem or slight him that smot him, as judging him not his freind at all, but his enemy; and as some thing starting in his minde (like an idle dream) to fright him, and to stir up doubts and questionings in him, concerning his salvation; and obtaining the Love of God in Jesus Christ, then that he through and by that, should at last come to attaine thereunto.

For by this time he had heard so much, (by the report that was thereof in the world, and by his searching of the Scriptures) concerning death and judgment, salvation and damnation; that he thought, that if he was not one of the elect, and so beloved, know and inherit the joyes of the blessed, and ransomed of the Lord, that then he must be in a wofull and wretched state in deed; for he had heard and read, that hel was a place (and did beleve it to be so) of endless torment, endless paine and miserie; burning with fire and brimstone, and that the fire should never go out, or be extinguished, nor the worm dy or the damned come to an end of their torment; as at a time, hearing of one in a despayring condition, he with others visited her who amongst other things she sayd; O that the Lord had preserved me, as he hath preserved you, but I am seald down under damnation for ever, were it to be but for a hundred thousand yeares, there would then be hopes of an end, but it is (sayd she) for ever, for ever.

The man he thought them happy, which knew the right way, or way of salvation, and did beleve that there was one, although he did not understand it, or know where, or which it was; for there was many wayes which he heard, & took notice of; Men crying up one while one, and crying downe at another; & crying downe one another for them; which verified that saying, that there is away that seemeth right to a man; but David sayd: I have known the way of truth, and here by he could not attaine at any certainty, or come to an assurance, or infalibilitie of judgment amongst them; now he had read of a perfect and everlasting way, but saw not him self in it, neither could he find it, for he saw men beleev- ing at a large rate, and applying promises in a strange way, which he could not under- stand (by what knowledge he had attained to) by reading the scriptures, or his owne con- dition, to have been the foot steps of the antient travellers, in the way of Syons salvation, which is redeemed with Judgment; here upon he sought more strictly to inquier in to religion, and to take a more serious observation thereof, by considerning those who so much seemed the promotion of it; and he found them in a strange contradiction and contrariety; One crying lo here, another lo there, that he knew not how to resolve, or come at any certainty, or where to center himself, in so great a concern, as the salvation of his soule was; for he was for that, namely the reall and infalible salvation of it; or elce, if he could not come thither, he should not esteem of religion and salvation, so much talked of up and downe in the world, more then a fiction or a dream which is deceiveable; the talk thereof, according to the custom of the world, he had proved, and must know it saved, or nought would be of advantage and satisfaction unto him. Here upon he sayd, that he saw no reason why he should order himself by other mens Methods and Prescriptions; and the rather, because he had read (as well as proved them void of answering to his necessitous state) that he must give an account for him self, and that to a vaine thought, and idle word, as well as for transgressions of greatest evils; and that none could answer for his brother, and he had a desire (it was so with him) that he might give his account with joy, and receive the heavenly blessed reception, Well don good and faithfull servant ... enter into thy Masters joy.

After this he thought with him self to make tryall, and to serch into the matter, very strictly, as he could, or should be able; for the voice of the awakening Word of the Lord, and the entrance of it in his heart he felt, and the disquietings it wrought there; peace he would gladly have had, but it fled from him, and in stead thereof astonishments, and perplexities; and he was as a wounded heart, which fearfully fled to escape its wound- ing, even whilst she carried them along with her; for the more he strove for releife, the farther off it seemed to be removed from him.

Some did reflect upon his actions, and him accounted as a fool, and lightly esteemed they

they him, because they saw his visage Marring, and that he had not that fellowship or friendly society with them, as formerly; seeming to be aman disrespecting that, rather then eagerly persuing of it, or rejoicing in it, as some times before he had don; some againe thought he was mad, or would be distracted, or some thing of evill would happen unto him; and be his ruin: so that their acceptation or esteem of him, was, as if he became a burthen or load unto them, and not a joy or delight; thus his wonted freinds seemed to frown upon his frequenting their societies, accounting his life madnes, and that his end would be with out honour.

Well, the mans greiffe remained, and his sorrowes did not abate, hestill as one over-whelming in them, would try and prove, if at last he might arrive at a place of content; therefore sought he after meanes, which might be effectuell to him, and that of the best, that was to be had, at least wise according to his owne Judgment, for he desired Judgment, and understanding, that they might be as the guirdle of his loynes, and that he might not go on with fooles, for then he thought he might miss of a cure, and not be better by all his travels, and paines; for fooles perished for want of knowledg, and the heart with out it could not be good.

Now there was some what held forth in those dayes as a comfortable way of releife, for some that had been wounded, or afflicted, and a phisitian of good experience reported of, which had choice medicines, of rare vertues and operations, for such distempers as his was (as some sayd) who had like occasion and made use thereof: whereupon the Man (as glad to heare thereof) applies him self (upon their report) and makes his essay, and enters upon the applycation: and at first tryall, there seemed a hope, and from thence a joy, as if some good effect would have succeeded, but continuing his applycations, his hope, and with it his joy they abated; so that the Man grew as heartles as comfortles: almost displaying of releife; and sitting downe in his sorrow and in his greiffe, as one at his wits end, alone by him self; it entered into his minde to visit a people neere adjoyning, and hoped that thereby might be administred satisfaction and such releife as his soule stood in so great want off, and the man was so well pleased with the motion, which inclined him there unto, that he was ready to resolve with himself, that he should go amongst Angels; such was the persent affection of his minde unto them, and therefore endeavoured to qualifie himself accordingly, and to fashion himself what he could with gravity, sobriety and seriousness, which he inclined after and sought to be such a one indeed, that hipocrisie might not have place in him, as a thing which he allwayes desired, he might not be defiled with, Judging that it must like wise be so, or their society would not admit of him, to partake with them in their holy fellowship, and that good order, which he thought, yea and concluded, was amongst them, but so it happened unto him, that in a short space of time, after his friendly visiting of them, their Nakedness and his owne disapointment appeared; and he saw them to be with out eyesalve, and as men groaping in the dark, and night of ignorance, where the occasion of stumbling and falling is.

And thus still was the Man left with his wound, and the greiffe of it, with out releife: and Just was it with the Lord, and his great mercie unto him that it should be so, and he left with out redress, seeing he sought in the wrong place, and endeavoured to enter into the holy rest of the Lord, at the door which he had not set open to him; and left him disapointed because his eye was a broad at man for help, which ought to have bin turned inward, that the Lord might have brought nere his owne salvation, by his owne right arm and have given him an inheritance therein, which alone could answer unto the necessity of his soule, and the great want that he was in.

So that being well sensible of his not attaining unto the salvation of his soule, there upon

upon he retireing to sit downe as forsaken and comfortles, his deceiving enemy pretending freindship and good will, sayd, retire thy self from their fellows and societies, and take thee to thy secret closer, its a more probable way for thy releife; read the Scriptures, apply what thou readeest with diligence, pray earnestly, refresh thy self somtimes amongst those that can discourse and reason about religion; and pine not away in solitariness, through vexatious sorrow.

For by this time the man could have been glad of any hole or bycorner of the earth, to have bewayled himself (although he concealed his greife what he could) and there was a harkning to the advice, and frequenting reading and meditation, applying promises, and praying morning and evening, and could not well let that pass at any time least there should have been neglect of dutie, growing into remissnes, and a waxing worse and worse, untill hardnes of heart should have entered, and all Religion ben shut up thereby and extinguished.

And here the man leaned awhile, being in some hopes of releife, he was ready upon all his essayes to promise that to him self, as well as to propound it upon his undertakings; and now he was ready (although it proved but as a reed of Egypt) to hope he was not so bad, or in such a desperate state, as he before was in; but that his greiffe and sorrow was abated, and that he enjoyed some satisfaction in his minde, which before now he was in so great distres for want of; thus he was willing to hope for him self, for he was got under some good duties, and godly practises, and so hoped, that the Lord would look mercifully upon him, for Christ Jesus sake, and give him some of the necessarie releife, which he had read some had received at the Lords hands, in the time of there need and distres.

And thus for some litle season of time proceeded the man, thinking him self some body; the thought him self now not as this man and that man was; and that he had escaped that bondage and servility, of hanging upon other men, as many did or as pinning his faith upon others sleeves (as men was usd to say) and would compare him self (for information sake) with others, and say; surely it is better with me now then they, for he accounted that he had some what of his owne to rely upon, and rest him self with all, but as he was thus resolving he began a gaine to remember his former visitation, and the sorrow and greife it brought with it, and did occasion; so that he said, is this my hope also cut of, and doth my joy abate againe, and am I still short of such an effect as I have sought after for to enjoy?

For he had laboured to enjoy a cure to be made inwardly of a secret wound in his heart; and had sought after meanes to effect it, even by all wayes and meanes that he could be acquainted with, or seek out him self, both rising up and lying downe: and hath not been wanting of carefull thoughts, and all endeavours imaginable; that so he might attaine unto deliverance, which he had been and still was in so great need of; but all availed nothing, nor nought that he was seeking by could reach the wound and make releife; then said he in groaning wise; O! that he knew of a phisition that were able to give remedy unto him, and that he could gladly endure a corrosive, that so he might be healed.

Now he was thus groaning and sitting forth himself, in his sorrowfull state, being alone and haveing no eye, minde or desire after any outward help or deliverance, haveing tried all wayes and meanes (as a foresaid) that he could think of or imagine, and being at times affected with this kinde of way, as feeling then some thing of satisfaction and rest of minde, to flie or glaunce through him; he at this time was againe visited in the opening word of the Lord, by his tender and compasionate freind, although he had not an eye as yet to look upon him so to be, nor a heart so to esteem of him: it being strange (or not at all) to be considered off by him, that he that did wound and kill, should do it thereby to heale and make a live, yet he in the movings of his deare tender and everlasting loveing kindness sayd

said thy destruction is of thy self, thy help is in me : then the man thought there might be help still, but the deceiver he secretly wrought thus ; whence come this, knowes thou whence it comes, or whither it will ? give not way to a fancie, a dream, flying through thine imagination, thou knowest not whither ; least thou build castles in the ayre (as men use to speake) and thou be left at last to fall, not having a foundation.

Thus the man hurried to and again, knew not what to do ; willing he was to have releife, glad he should be to receive comfort ; a saviour cryed he for, and desireous was to have, but knew not where to finde him ; in want and destresse, anguish and perplexity he was ; these things abounded in him ; what should he do, to whom should he speak, or call to, or cry unto ; or by what have might he have hopes, and finde releife ; he found all as miserable comforters, and none that could tell him where his beloved was ; or whilst he said tell me, could answer : if thou knowest not, get the forth by the steps of the flock, and feed thy kids by the tents of the shepheards.

He had read much (& talked sometimes) of a feast of fatt things which the Lord would make ; he wished and desired, such hunger was in his soule, with desire of spirit, that he knew where it was, and might at last come to eate thereof, or at least wise get some crums of it, that would be better to him then that pineing woefull state that he was in, and be more hopefull of affording some redress in his necessity.

What help had not he tryed and sought after to enjoy, that so he might know a release from his perplexities ? Men he had tryed, and their writings (many) read, had made diligent search and inquiry into their lives, their deeds and conversations, wherein their face was religious ? and he found not thereby him whom he desired : and marvelling at the sight of some, whom he cast upon an eye of observation ; they seemed to be heart whole, and merry, without such heart smart as he felt, untill he was ready to murmur in him self for and because of their prosperity ; and he hoped at sometimes, that they might have been phisicians of worth to him, by the long profession, that they would be seemed, or thought to have made in Zyons wayes, which not withstanding were ready to over look him in his adversities ; as one whom they had no bowels of compassion for, and passed by, as one whose miseries they had no fellow feeling of ; so could not see them skilfull enough, nor of that proficiencie, (after all their noise and great stir in the profession of Religion,) as to speak a word in due season, to a man afflicted as he was.

And upon this he was confirmed in his former resolve, concerning them, that he saw noe reason, why he should lean upon them for help, for he found no stabilities in their goings, or found judgment whence counsell and advice should proceed : or that they were established on a rock, or come to the munition of rocks, (the center of the righteous in all ages and generations) but were as men treading in slipperie places, and seemed to be tottering, and as ready to fall, although not in their owne eyes.

Then he desired to retire againe, and thought in him self so to do, from any hope or expectation of succour from them, and chouse rather a solitary place to mourn in ; esteeming him self increasing in his perplexities, rather then the enjoying, or having reason to hope for an abatement of them ; & concluded that vaine was the help of man, why should he desire it : for he met with nought but disapointments and vexation whilst he sought after them, and said : O that the time werc come ! spoken of and borne witness unto by the Prophets, that the Lord would be teacher him self, and write his Law in the heart, that man might cease from man, for where in was he to be esteemed : the more solicitous was he in these his desires, because so often had he been perplexed whilst his eare was open, or heart seeking after them for help : and because he had read concerning the Lord, and

his teaching, by those who had attained formerly unto it, thus : What teacher is like unto him ? by which it seemed unto him , as if there was none like unto him , and therefore none to be desired but him alone ; and he thought and did beleeeve that such a state would be blessed , for then he should sit under his owne vine , and no man should make him affraid , which he longed for to enjoy.

But againe he was ready to feare and not to beleeeve, that that should be in his day , or whilst he lived , for he did see little or none appearance for hope of it , although some beleeeved that such a time should be, because they beleeeved , that those Prophets , which wrot, of such a thing were true Prophets, but not yet (said some) afterwards it wil be, but not at present ; but this could not answere the man neither, he wanted at present, being in present want, through his present greife , and afterward was too tedious , like unto a man that must perish through hunger, if he did not attaine unto releife , by getting bread ; and it would be a vaine thing to say unto such a one , next yeare or afterwards there wil be bread enough, although now, none : whilst he was ready to starve & famish for want of it.

And those who puts the day of the Lord a far of , and that saith he defers his comeing, wo is unto such (as saith the Scripture) and they are of those who so beleeeve , who was rather for a little more ease to the flesh , and a little more of the sleep of the night , and of the darkness thereof, wherein the fashions of this world and the diverse lusts and vanities thereof are , rather then to be such , as breaths for the glory of the knowledg of the glory of the Lord , to cover the earth , as the waters doth the sea.

So that the man said , O ! that he knew the Lord , and his way , and his will , he would then obey him , and walk therein ; and said , Lead me o Lord in the way everlasting (which is righteous in thy sight) that I may feel of the joy of thy salvation. For the way in which he was , was crooked and perverse , and he in it fild with lamentation , and mourning and woe , and would therein end (he feared) if he helped not : and he had heard that there was a way which was right in the eyes of the Lord , and that the Lord could bring alone to the knowledg of it , and lead there in.

Thus breathed the man before the Lord , and unto him , and frequented solitariness and lonelines , and loved consideration , and hoped for Judgment and understanding , that he might know and do aright , and serve the Lord with an upright heart ; continuing in his addressees before him : Oh that he knew the Lord , and his way and his will , that he might order his conversation a right before him , and enjoy the light of his countenance lifted up upon him.

For by this time he had got a notion of a light , or that there was such a thing : given of God to man kinde , but had not an understanding of it , or where it was , or the way of it , or its work and operation in mans heart ; but thought them happy that did walk in the light of the Lord , and he would at times talk of such a thing , and of great matters (which in the Light of the Lord he beheld farr above his then state and condition ; and please him self therewith for a while ; but there being no roote of life in them , nor proceeding from the effectuall working of the light in him , but at most from a flash or glaunce thereof which might appeare unto him at some times , to let him see , but did not possess ; they vanished away ; and every pleasant picture of his by little and little was defaced , and his images struck at , were shattered , and tumbled downe , which he had had at some times some hopes in and comforted him self by reason of their pleasantness , which to him seemed in them.

He had many inventions , desires and imaginations suggested into his mind , by the old flattering deceiver , who had before this got a seat in his heart ; but notwithstanding all his

his insinuations and false promises, thereby to hold the man in the snares and darkness of his owne kingdom; he the compassionate one, visit him in his tender love, and would not suffer his wound to be falsly healed, or dawbed over deceitfully; so as he could not get rid of the smart and the wounding, which made him oft times to cry out, of the emptines and unprofitableness of all his former wayes and courses, as being weary of them, to this compassionate one; yet not knowing him, or that he was so neere unto him, or ready to help him, as afterwards (when understanding had opened his heart, and the eye of his minde) he saw him to be; but contrarywise, looked upon him to be far off removed, in the heavens, he knew not where, but as men said, above the skies, at a distance and far remote; well, he thought that at the last salvation must come to his house from or by him, or else he must never be saved, and how to tarry for it (for he was in present necessitous want) he knew not, and that occasioned the earnestnes of his labour after it, being in a hunger, which could not be sustained without it.

So continued he in the pursuit thereof, by reading, by meditation, and loved to heare the conference thereof, and satisfied himself to be silent at such times, hat he might prove and try thereby; but was not yet submitted in his heart, to waite upon the Lord, that his arm alone might be salvation to him: therefore to his old waies and courses, and then thought him self againe in a pretty good way, allwayes propounding to him self, the knowledge of the Lord and his way, which if he could attaine therunto, and finde out of by his search and inquiry, that then he would obey him, by walkeing according thereunto.

Now on a certaine day, in a retirement by him self, he takes a bible into his hands, and it was done in a kinde of wearynes of all his former labours and pursuits after the knowledge of the Lord, and at his opening of it, his eye fell upon a place (without seeking for it) which he had not acquainted him self with (that he remembered) before, and it was this *the Lord is in his holy Temple, let all the earth keepe silence before him*; he fixed his eye upon the words as fast as he could, even with great earnestnes, as accounting it pertinent to his purpose, and that thereby there might be a door opened of hope or direction for understanding, which he had sought for, for ought that he then knew, and seemed to be as answering to his present state and condition; whereupon he entered into the consultation concerning it; and that according to the best of his skill or judgment; that there by he might finde out the matter, and arrive at such an effect (namely a resting place for his weary soule) as he had long been searching after; but alas, it shortly proved to be a leaning to his owne, and not to the Lords help and assistance, for he tooke the way of the many foolish builders, and unprofitable talkers; for he would be at worke still, a busie part acting in his minde (as Nimrod, the mightie Hunter before te Lord) not coming back to the voice behinde him, or to learn, be still and know that I am God.

But this was the way he went in, to consider the text and the chapter and whole Prophesy; and to open the word, and fetch forth the meaning, and the interpretation thereof; not contenting him self to be still, to waite to feel the Lords counsell and direction, and his presence and teaching, and the silencing of the earth before him.

And indeed the man, as yet (although he delighted at some times to be talking thereof) had learned little, if ought of that, so as to abide there; yet he thought with him self, that there were many offering to their own nett, and burning incense to their owne yare, but few that leaned upon the Lord, or that looked at him alone, as he began now to thinck that he did.

Thus having for some time exercised his wits about the words, and marvelling at the providence that had cast them before his eyes; he thought with him self now to be

some body indeed, for that he did not cumber him self with wearysome and tedious labours, as formerly he had don, whilst he was running a broad, after men, their notions and conceptions, and with which he saw many inwrapped and lamentably in bondage.

But whilst he thus concluded concerning himself, he was like one in a dream of eating and drincking, and of having good and needfull refreshment thereby; but soon he awakes, and instead of being fed and nourished, hee feeles pinching want, and wasting hunger to consume him, as if thereby he should be destroyed.

Such was his case, for pawseing a litle, and acquainting him self with consideration, in a kinde of repose or silence, which he had got the notion of, and did at some times feel some reall motion and inclination thereunto; the compassionate one, which waited to doe him good, brought him back againe, by his inquiring word, which remained within him, to his state and condition, and to the shewing of him that, and to the feeling the wound, and the smart thereof, which formerly was made, when it was said unto him; *Where art thou?* and he began to sigh and lament, and to wish for a hand or that hand, which could relieve him, marvelling with in him self, that so great and continued a greiff and trouble should seise upon him, upon the occasion of them, or that thereby should be occasioned so incurable a greiffe as was in him, and under which he had so many yeares groaned.

Thus as yet he kist not the rod with the which he was smitten, nor yet did heare it, and him who appointed it; nor submitted to the hand of him that afflicted him; he thought still that his enemy, which broke his peace, and in the midst of his mirth and jollity, ministered sorrow and disconsolation to him.

He had heard of the pleasant name of a Saviour, who had given his life a rancome for all men, and was willing to be ransomed and saved by him, according to the conceptions or beleife which men had of the way thereof in the world; but to be made like unto him whom men gave vinegar and gall to drinck, as those were who sayd, as he is, even so are wee in this world, this no: not to touch witch him in his sufferings; he had read of his resurrection and of his crowne of glory, he liked well that to enjoy, he being arisen out of his suffering state, into his fathers glory; but the learn of him, to the takeing up the dayly crosse, the crucifying to the world, and the affections and lusts of it; the being made conformable unto the death, and the bearing about in the body the dyings of the Lord Jesus, this was not in his thoughts; the other, the other; the right hand of God where are pleasures for ever more, that he looked for, and a river the streames where of makes glad the Citie of God; and had not a thought or expectation to the contrary; although it be said, that I come not to send peace on the earth but a sword; and if you be without correction whereof all are partakers, then are you bastards and not sons; that that and such things should be his from the Lord, and yet the dawning or breaking forth of the Light of the glorious day of Christs comeing was upon him, in which he could say he had no pleasure.

For his vaine expectations failed, and his peace fled far from him; the more he sought or desired after it; and his state the more miserable; no releife, no comfort, no help, nor none, nor nothing to rely upon: but on the contrary, dayly woundings and astonishments; so that he was ready to despayre of being releived, and to be an astonishment unto him self; succour there was none, nor help, every thing which might have efforded him of that kind, was fled from him; or so imbittered, that nothing availed they to his refreshment, so that he was more ready to hide him self from the eyes of all men, in a secret cave or rock in the earth, thath there he might have ended his dayes in mourning and weeping, then to have remained in the glory greatness and wisdom of this world, without the inheritance of him, whom his soule had so long searched after.

But

But this could not do neither, nor none to him, nor nought remained, wherein he had hopes to obtaine releife by; his hope as to that was gon, and his former lovers remained as gall and bitterneſſe unto him; knowledg that vanished away, and experiences (which he formerly at times thought had been good, and beneficiall unto him,) proved voyd and empty; and him ſelf left in his wound, more then ever; in his ſmart, in his blood, and none to pitie him, or to ſhew redreſſe unto him; then ſaid he, I will lift up mine eyes unto thee, o thou that dwelleſt in the heavens; O that thou wouldeſt lead me in the way which is everlaſting, that my poor afflicted and deſtreſſed ſoule may have a hiding place, a place of reſt to ly downe in; with the flocks of thy companions.

But loath he was to turn to him that ſmote him, as yet he had not learmed that. Neither did he thinck that that was don by him who would at laſt be ſalvation to him. So eſtranged is mans heart natuarly from the Lord, and to have faith and beleif in him: his eye was a broad (like the fooles) in the corners of the earth, and in the dark places thereof he fought for a habitation of quietneſſe: but the Lord fruſtrated all thoſe devices of his, that he might ſhew unto him the vanity of his way, and the vexation by it; and bring him at laſt to waite upon him for his ſalvation; who hath ſayd, looke unto me all yee ends of the earth and be ſaved.

Thus ſtrove the old deceiver thereby to keep the man from bowing unto the Lord, and to ſtand at a diſtance, feed on, beleieve in, or give way to any thing rather then to him that afflicted him; and whoſe hand was come neere unto him to chaſtiſe him for his iniquity, and to deliver him through obedience, and ſubmiſſion to his will, from the evill of his owne heart: and thus wrought the compaſſionate one whoſe compaſſions failed not, and waited to be gracious unto the Man (that his minde might be turned inward, and home againe, to the Fathers houſe; and the manſions of it; to know the holy Temple, and the Lord in it; and the earth to keep ſilence before him; and the City of the King, and the King in his Throne, and the Tower of David, and their glory ſtrength and protection; which now he ſtood in alienation to, and aſtranger; in a deſolate place of Dragons; with out a wall, in the open feilds: and in this perplexed deſolation, lyable and in danger to be preyed upon by the beaſts thereof, who ſayd unto him; return unto me; the Man ready to answer who art thou, but the ſubtile one (whoſe Depths of Sathan he had not knowne) by his eaſy acceſſe (as aforeſaid) haſtily ſteps in; to ſave his kingdom and ſtronghold in the mans heart, ſaid unto him, to whom; return unto me, to what; doſt thou know? thereby to divert the mans mind, from a farther ſearch and inquiry into the matter, or of acquainting him ſelf with him whoſe voice uttered it ſelf in the earth; and ſaid, what wouldeſt thou be better then every one, or one of thoſe that ſay to his neighbour, ſtand off, I am more holy then thou. . . . Thus induſtrious this deceiver was, to hold his kingdom, ſtanding armed to defend his houſe, and keep his goods in peace, as afterwards the man underſtood, when he was thereunto in light ned, by the light ſhining out of darkneſſe, which before he was with out knodlege of.

Now the compaſſionate one ceaſed not to ſhew him ſelf, and great kindnes unto the man, who had harkned to the counſell and direction of a deceiver, an enemy, but masked, and pretending freindſhip: and met with diſappointments and fruſtrations, in what ever he put forth his hand unto, in answer unto the motions of the deceiver for releife, and that which the man ſeemed to have of wiſdom, knowledg and underſtanding, of faith, hope and experience, and of ſuch good things, waxed old, vanished away and were come to an end (as hath been ſaid) ſo that he thought him ſelf as comfortleſſe and as poor as Job was, for by the light of him that ſearched his heart, he ſaw he was empty and voyd, but

of a nature and spirit, froward and perverse rather to tempt him (as Jobs wife) to curse God, then to live as he did: that was the truth of his then state and condition, as for dying, he would have been glad of that, and did rather seek it then otherwise, and thought that thereby he should be at quiet, and at rest; and that then an end would have been, of all his woefull afflictions, but as for cursing of God, he was afraid of that, of the thing which would be very wicked and provoking, and he knew him self to be wretched and miserable, and it was Gods goodnes and mercie which perserved him from it.

But through all and much more then hath been said, he could not flee or make escape from the hand of him that smott him; no citie of refuge (although he sought for such a one) could he finde; but smitings still came upon him, and afflicted and tossed he was, not comforted; rather to dispayre, of releife, then knowing where to address him self for it; for all wayes and meanes, men and Judgments, that his wit could thinck of, or any wayes conceive, might prove advantagious to him; had he been inquisitive into, and proving; if at last he might attaine unto the beloved of his soule; but men failed, men of note and learning failed; men of account and esteeme, for experience, for sanctity, for great abilities and endowments failed; Ordinances, (which men cryed up, and made so much a doe about, crying downe one another, and wearying them selves in a labyrinth of perplexities thereby) failed; self righteousness failed; disapointments came over all expectations; faith vanished away, hope failed; and that which remained to the Man (more then ever) was his infirmity, his wound, his burthen; so that he renewed his murning, his Lamentation, and sayd: Is there any sorrow like unto my sorrow? and wished that he knew a phisition, a phisition indeed, which could releive him; and unburthen his soule, and give him an inheritance with the sanctified ones? with the called, and faithfull and chosen in Jesus Christ.

For so he had read, that there had been such, and that they inherited substance walking in the Light, as he is in the Light; but that which he inherited, was sorrow was mourning, was lamentation; and knew not a place, where on to lay his head in peace; being in darkness, a place of desolation.

Thus he, as one over whelmed in sorrow, and one, whom the Lord had hedged up his way with thornes; in his deep mourning groaned forth his great miserie, which the compassionate one made a time of love; and seeing every releife, succour, hope and help of his owne failed; extended of his owne deare succour and releife; even he who kills and makes alive; I have wounded thee, that I may heale thee: and there is none other God and Saviour, which can do this, which broke the man, and in which breaking still knew not what to do: being ready to say in the sight of his owne woefull state, how can I escape destruction.

And here may be remembred the case once of a people of old time called my people, who being in Egypt and greatly oppressed by the taskmasters who were set over them to afflict them, there God moved with compassion, to releife them, sent his servant Moses, to Pharaoh King of their great oppressions saying, Let my people goe: who got passage through great Judgments, wrought by a mighty hand and an outstretched arme; but their enemies soon persued after them, so that great distress and fear came upon them, because of the persuiings of their enemies behinde, and because of the sea, which was before, and unpassable hills on either side: and in this their Jeopardy of destruction: the servant of the Lord said unto them; Stand still and see the salvation of the Lord.

Which

Which passages, let all consider who breaths after the salvation of the Lord; without which nothing can prosper their soules, or give unto them satisfaction unto life; and that with seriousness humillitie and due regard, as unto that which afore time hath been written (for the sake of those, who afterwards should come to beleve in him whom God hath sent a light into the world) to be fulfilled, in the fulfilling of which as they shall stand still, in Gods due time and way, his salvation shall be knowne, and that beyond what formerly they could have beleaved, or hoped for.

And the man giving himself up to be a little quiet, from all his former attempts and strivings after his owne deliverance, (by which none hath ever come to know Gods salvation) here in he seemed as if he would have throwen him self upon the goodness and mercie of the Lord; and felt him self in a little inward satisfaction and tranquillitie of minde, beyond what before he had enjoyed, whilst in those tedious wearisom labours and travells, he had been seeking by, to have come to a resting place for his soule; And so somewhat entered him concerning a still voice, which uttered it self oftentimes in his hearing in the earth, which the world was ignorant of, and which the wisdom of this world stood allwayes in contradiction unto, and was alienated from, in which was more (as to those that obeyed, or dilligently hearkned thereunto) as to inward tranquillitie and peace of mind; then was, in all the strength knowledge and understanding that was enjoyed, or could so be in the world, by the men thereof, in all there acquiring or industrious labours therein: and there by all men were filled with vanity and vexation of spirit (in due time to be revealed in them) who cumbred them selves there with, or there in were persuing after the knowledg of the Lord; for the mean time they (as well as him self had don) forsook the phisitian of true vallue, and forsook their owne mercies; which (he sayd) he hoped now to abide and continue with for ever.

But nevertheless, so it came to pass, that in a short time, and suddainly the old subtile adversarie (for by this time the man had cause enough so to look upon him to be) he with his cunning craftines (as of old) drawes his minde, from the holy visitation of his compassionate freind, which had received and beleived, as conducing to his satisfaction; so that instead of setting downe, in heart and mind, into the holy operation of it, thereby to feel his deliverance, he steales away his heart therefrom, and begets him into a boasting, and exalting spirit, to talk of that his enjoyment; and thereby to a losse he came, and an abatement of the supply thereby, which he had some hopes of, whilst it manifested it self unto him, and he joyning him self thereto, for its assistance and releife.

And being made destitute thereof, by so doing, more then a knowledg in his braine and vaine boasting; he soon felt the former miserie to revive, which made him to groan within him self: as one, like unto a ship tossed in the troubled sea by the restless waves thereof, without a rudder, and in danger of perishing every moment.

This made the man to recollect him self, whereby he saw not that subjection, feare and humillitie in his heart, which he was inclined to, by the former visitation: nor him self persecuting that former desire of his, of casting himself upon the goodness and mercie of the Lord, that so he might know a settlement, in a habitation of quietness and peace.

And begon to see and understand, that there was an adverse part, spirit or power in him unto his salvation, which did get and steale away his minde from waiting for it: And farther,

further, that there was also a Spirit principle or power in him, which wrought in his minde against the former, and him for joyning to it; which brake his peace, and made those woundings in his soule, from whence arose all those feares, distresses and miseries, which he had so long (in deepe heart sorrow) groaned under; and from whence sprang forth those hopefull, and true refreshing beames of comfort, which he had at somerimes had some feeling of, and was good cause and encouragement unto him, further to waite thereon, as on that alone, which might worke his deliverance.

And in the consideration of this he some time was, and the Lords secret and still drawings of his minde inward, often visited him, to draw him to him self, from whence he was departed into folly: so that the man in trembling wise, or broakeness, began to be, before the Lord, and to encline his heart to him, who before now had visited him, to his wounding: even he who searcheth the heart, and tryeth the reins had smitten him; that in everlasting kindness he might ly downe and sorrow be removed from him. And as the compassionate one unvaild the man, and understanding began to reside with him, this was unto him, as if life had entered to the raising of him up above his former troubles; like unto a woman for joy that a man was born into the world; and remembring how he had been deceived (for he could not but with greiffe of heart reflect back on that) he began to have regard thereto, in more bowedness of spirit; least that he also should loose the fruition of so great mercie: and therefore said, Let me know thee, O thou searcher of my heart, that I may obey thee, and deliver me from all my enemies, and that was it, which he was earnest for, and had his eye at, and hoped to enjoy: but it was in a hasty mind, out of true subjection and understanding, as those of old time who said, Lord wilt thou at this time restore the kingdom to Israel, so apt is man to make hast and not to waite resignedly upon the Lord, that his will might be don, and work effected in the earth.

And it is to be noted (for so it came to pass) that as the man sunck downe or bowed before the Lord, and breathed for the manifestation, and reaching of his holy power and Spirit, to effect and work there in his soule, according to the good will of his owne tender goodness and compassion; that the Lord further enlightened his understanding, (although contrary to his owne) giving him to see the darkness and confusion in which he was wrapped about, as with a mantle; and fettered as with chaines of Iron, where at fresh cause of lamentation and mourning arose in him, in consideration of that enimitie, disobedience and rebellion that he had lived in dayes by past, against his maker; for of this he was perswaded in his minde; who before now thought, that although he had not spent his time so circumspectly, or with such holy consideration and sobriety, as he should or ought to have don; yet far was it from him to think or beleieve, that he had so far fallen short of his dutie, or so far been alienated from his Maker, as now he began to be convinced that he had, and was.

And concluded that it had been well for him, to have remembered his Creator in the dayes of his youth, and not to have spent soe much of his pretious time, in such idleness & vanitie, according to the evill course of this world, as he had don; which if he had not hearkned unto, nor inclined his heart to follow after; but had sought after the Lord to know him, according to his early visiting of him to return unto him, to walk before him in his holy feare, he had come to know (with those which so do) no great travell; for its said, that wisdom preventeth those which earnestly seek her, by first shewing her self unto them; and he did really beleieve the same, and hath since seen the fullfilling so it in many, who hath sought after her betimes.

But

But as the Light of the Lord did arise and shine forth in him, letting him to see things which differed from it, this caused him to confess his guilt before the Lord; he could in no wise deny or extenuate it, for he read it in his owne conscience, which stood as an everlasting record against him; and now he thought him self in a more desperate and distressed condition then ever before; for he could not speak for him self, he could not call for mercie, he was afraid to lift up his eyes to heaven, the pressure of his owne iniquity lay so heavy upon him; neither knew he how to eate or drinck, possess or enjoy; he was afraid and his feare increased day by day; for understanding was given unto him, and the revelation of his wretched and deplorable state in measure stood open and bare before him: So glorious was the outgoings of the Lord, in the removing the vayle of his heart, so as if he needed not any one to accuse him, or to lay things to his charge, or to make him guilty in his owne eyes; And as he saw him self at first deceived, so now how forward he had been to yeild to the deceiver, which stood as an aggravation of his former evils, in which he had lived.

Thus saw he, that he stood in covenant with hell and death, and alienated from God, in enmity and ungodlynnes; or as that of Salomon, when he thus concluded, I sayd in my heart concerning the estate of the sones of men, that God might manifest them, that they might see, that they themselves are beasts.

Whilst thus he stood, what to do he knew not, was ready to loath and abhor him self, and to wish that he had never been born; for the booke which was opened was as a thousand witnesses, he saw he could no wayes evade its record and testimony, no escaping no fleeing from it; and what he read therein, he read it all to be against and not for him, nor no wayes tending to his releife, that he could see, but the contrary.

For as for those things whereby he might have had hope, as the receiving of him whom God had sent, in the ministration of a wakening conviction, and drawing neere in true holy subjection thereunto: and those good things of his before spoken of, which could not stand or remaine with him to his support, in this the day of the appearance of the son of God in clouds: because his worke was, (and for ever is) to make a decision for the Lord in the righteous judging and scattering of these things, which had not been effected or wrought by his holy Spirit, who hath sayd, without me you can do nothing: but were produced and taken up (as before hath been sayd) to seek and obtaine life by, and not acting or working from it, so was climbing up a wrong way, and not striving to enter into the true sheepfold at the right door; so that when he came to have need indeed, his Lamp proved without oyle, for so he saw himself to be, as the heart searcher found him out, to lay wast the inheritance of the wicked for ever.

So that an anchor to have held his soule by, in this the day of his sore troubles and afflictions, he had not, nor nought to defend himself withall therein, but was founde out to be by him, (who is the Amen, the faithfull and true witness, whose eyes are as a flame of fire) naked and blinde and miserable; darkness and ignorance filling his heart, and the wofull effects thereof; and what to do more he knew not; for the revelation of this his destitute and forsaken state; and the opening his heart in the manifestation thereof, and bringing things forth into his remembrance; and setting them before his face; all this and what ever might be sayd of that kinde, was not deliverance, it was but manifestation; not a setting him at liberty from the night, and the chain of it; neither a setting him at the table of the Lord, to eate of the flesh of Christ, and to drink of the consoling wine of the Kingdom; but the ripping open of his corrupted heart, that he might learn to know him self, and what it was to go from the Fathers house, to feed him self with husks amongst swine.

C

And

And herein, in measure was the great love of God manifested unto him, in not suffering him to go on in his former wayes and courses, untill those things which belonged to his peace had been hid from his eyes.

Thus the Lord proceeded with him, and then the vials of wrath was not poured forth, nor the recompence and reward in flames of fire from heaven, to execute vengeance on that ungodly nature and Spirit, which he had cleaved to and lived in, and thereby had been adulterated from his maker; Of these things he knew not as yet, as afterwards, when the day burned as an Oven, to consume the stubble and the dross, in which day (he might have sayd) who shall abide, or who shall dwell with devouring fire? The man dyed in greivfull unutterable, and such sorrow as never was before; nor can demonstration and greatest utterance tell of, as he shall know, who thereunto shall be brought, by the righteous correcting hand of the Lord, when he will be eased of his adversaries, and avenged of his enemies, in which day the Lord will judge with fire.

Sometimes whilst sorrow hath filld his heart, and perplexity his Spirit, by reason of the disquietnes and trouble which was there; he hath walked into the fields, and seen all things in a sweet serene calm, scarcely a leaf of a tree to stir, he hath been affected therewith, and sayd with in him self, the creation is more happy then I, which is at rest in its place, from such storms and tempests, as he was filld with: and wished and desired that he might know so great a calm inwardly, as those creatures outwardly did enjoy; for he concluded surely a blessed state it would be unto him, who now was filld with restless thoughts and greivings, as the sea is troubled when the mighty winds rowleth the waters thereof on heapes, for then he should know tranquillitie of minde, and rest in the holy one; which nothing but his power could say be still, and effectually worke it for him; for all his attempts had proved short, and whilst he was striving was disappointed, and so in sorrow lay.

Thus was it with the poor and comfortless man, who in misery was and distress; good things was removed away from him, and his pretended freind manifested to be his enemy, a bad one indeed, for so he thought him now to be, who throughall his pretences, deceivings and flatteries sought his ruin and destruction; but how to get rid of him out of his heart (for there he had seared himself) and to redemption and salvation (the thing which all along was in his eye) he knew not.

And thus lay the man in his greife and the terrors of the Lord revealing in him, because of his transgressions; And so glorious and dreadfull was the Majesty thereof, that he exceedingly feard and trembled; and how help should come unto him, or when, or never, he knew not, he was a fraid to look to the Lord (as hath been sayd) or to hope for his help, for with what (thought he) shall I look, I who am in a state rather to greive and vex the Lord, rather then to hope or trust in him and to rebell against him and transgress, rather to curse then to bless his holy Name; well if it be thus with me (said he) as it is, and surely so it was with him, as the Prophet sayd; that as every battle of the warrior is with confused noyse and garments rowld in blood, so this is with burning and devouring fire; then in a bed of sorrow I am, out of which I can not arise; but oh that I might be helped and releived I even I who am without comfort or releife, like unto the poor destitute people of old time, who for many dayes were with out a King, and without a Prince, and without an offering, and without an image, and without an Ephod, and without Jerraphim, but afterwards its sayd of them, that they should seek the Lord and David there King.

Now although it was a lamentable state and condition, yet it might be, it was possible

fiſible with the Lord, that at the laſt, he might know the repayrer of breaches, and the reſtorer of pathes to dwell in; and that at laſt he might come to walk in the Light of the Lord, (with his ransomed ones) and be taught of his wayes; and to know his ſecrets, as thoſe did, who feared his holy Name; For Job was miſerable, when he ſcraped his ſoares with a potsheard, and the Lord reſtored him; and David cryed long and fought the Lord, and at laſt he ſayd, that the Lord had heard him, and granted unto him his requeſt; ſo that he in truſt in the Lord ſayd, ſurely mercie and goodneſs ſhall follow me all the dayes of my life; and I will dwell in the houſe of the Lord for ever; ſo dearly did the Lord for ever, ſo dearly did the Lord engage his heart unto him: And Paul cryed out: O wretched man that I am; and yet afterwards he ſayd, that the Law of the Spirit of life in Chriſt Jeſus, had ſet him free from the Law of Sin and death, which was the great occaſion (the Law of Sin and death haveing dominion over him) of his wretched wofull ſtate; and many others which he had read of, and ſayd why not I; why ſhould not I partake of the goodneſs and mercie of the Lord, as well as they; for he concluded that neither they nor yet any that did partake thereof (which is the benefit that cometh by Jeſus Chriſt) had more need of it, feelingly then he had.

Thus he entertaind a belief into his heart, and ſayd that he hoped the Lord was the ſame to day as yeſterday; even a God gracious and mercifull pardoning iniquity and ſin for his owne name ſake; and that his arme was not ſhortned, that he could not bring forth deliverance, as of old time; and therefore ſayd, that he would hope although it were but a litle (leaſt he alſo ſhould be cut off through unbeleife, as thoſe who fell ſhort thereby) and though he found in him ſelf litle or no cauſe for it, but his neceſſity; I'll hope and I'll waite (ſayd he) although it be againſt hope, there may be ſome what in it, more then I know at preſent. This was when he in the deep ſence of his ſtate, ſtood as one broken and poured forth before the Lord, in teares and ſorrow days and nights; and he muſt have it freely and of good will or not at all; and in mercie and loveing kindneſs; for he had nought but miſerie and neceſſitie to part with; being naked and bare before him, for his coverings were rent, and he remained as empty and void of any thing, which ſhould have been life or reſreſhment unto him. Now he had read thus, I counſell thee to buy of me white rayment that thy nakedneſs may not appeare, and that thy ſhame may be covered, and in ſuch a ſtate of need he was, and neceſſity; unto which that counſell was given; and he had tryed many ſellers, and many merchants, whoſe merchandiſe he found anſwerd not to releive him, in his neceſſity; and their garments were too ſhort to cover his nakedneſs with all; and haveing eſſayed for releife where by he might have had hopes, and not walked too and fro under the ſubjection of diſconſolation and amazement; he thought at the laſt, by the conduct of a ſecret ſtill and inward vertue, that he muſt buy enjoy and poſſeſs that covering, which can hide and be ſufficient thereunto, from the ſtorm in Gods ſight, of him which ſearched his heart; and tryed his reins, which brought to light the thing of profane Eſau, and that ſtretched forth the rod of Juſtice and Jugment, upon the back of the fool, which had ſayd in his heart, there is no God; and that as it is written, he ſtood at the doore and had long there ſtood knocking, that he might be opened unto, and come in; and this he could not deny but muſt confeſs, although he had an eare, and did often hear him knocking, yet ſtrove he againſt him, and was loath to yeild or ſubmit thereunto, through the unbeleife and hardneſs of his heart, begotten in him, by his falſe and deceitfull adverſarie, then diſguiſed like a freind.

But now his neceſſitous ſtate, and deplorable condition enforced him (ſuch conſtraine

had the love of God upon his soule) to receive him in, that he might and his father come in also and sup with him, and he with them; so the man expected the supper, the food, the refreshment; the covering and salvation: and thought it no more then so, so alienate and estranged was he from the right way of the Lord in darkness and ignorance; but otherwise he found it to be, as at a certaine time the Lord said unto him, when in a sad bewilderd state he was; I will lead thee by a way which thou knowest not, and so it came to pass, an unknowne way it was, wherein he never could make a right or streight step, but as his minde inwardly was directed, by the guidance & hand of his holy power; no longer could he see his way, or the path in which he was with safety to tread; that so he might have hopes at last to pass through into the desire of his soule; but as his heart was fixed in relyance upon the Lord, out of all his owne strivings motions and contrivances. And so the opening of the door was to be, which his owne hardnes of heart and unbeleife stood against, before that he that stood at the door and knockt could get in, and the crookednes and perversnes, that the way of the Lord might be prepared, and his entrance in be through faith in him; and thus the voice of a burning and shining Light cryed, prepare the way of the Lord, make his path streight.

Thus the doing of all those forementioned lets and hinderances away, and leagues and covenants with hell and death must be parted with, broken and made void, and that by him & his assistance, who comes with his fan in his hand, thorowly to purge his floore; till when no supper could be enjoyed, although here a litle and there a litle of the crums thereof, might fall downe unto him, by way of encouragement; and to teach him, that worthy was the Lord to be waited upon, and sought after, in the way of his Judgments.

For so began they to be manifested with in him as a refiners fire, as fullers soape; the burning heat whereof and sharp pierceings, made him to feare exceedingly, that the wheat would have been consumed with the chaffe, that his small hopes, which did arise in him, from the experience he had, as in the twinckling of an eye beheld, of the mercie of the Lord; and weak resolution, and himself must for ever have been consumed, in its glorious and righteous workings; thus was he filld with dread and feare before the Lord, and the ariseings of his glorious power.

And Moses saw a bush burning with fire, and the bush not consumed thereby; and Moses turned aside to see that great sight; and the Lord spoke from out there, and sayd unto him: put of thy shoes from of thy feet, for the ground where on thou stands is holy, and Moses hid his face, and was afraid to look upon God. And the man sayd, that he saw that his feet was not to be shod with his owne shoeing, but with the preparation of the gosple of peace, or he could not make streight steps with his feet on the holy ground.

And hee had read of some that turned a side like a deceitfull bow, and that Josephs bow a bode in his strength, and he was renowned and stood in a blessed and holy record, amongst the ancient worthies of the Lord; who thorow faith subdued Kingdoms, of weak were made strong, obtaineing throw faith a good report: and the man said, Well, if the Lord will destroy me for ever, my mouth is stoppt: he could not raise a defence for him self, he dared not to complain, for he had sinned against him, and saw that he must beare his indignation, whither or not that ever he knew an end, or redemption out of it.

His distress and miserie was great, which those not acquainted with the judgments of the Lord, that proceeds out of his mouth as consuming fire (as David sayd) can not beleeve, although told unto them, by those who have been acquainted with them, and traveld through the way thereof.

But at last it pleased the Father of mercies, according to the counsell of the working of the Lord in his wisdom and goodness, to instruct the man, and wrought in his minde,

to cause him to lye downe in his will, and submit him self to the rod of his chasticeing hand, which as he yeilded him self thereunto, he felt some what working, and enlarging, or opening it self unto his incouragement; whereby he in some hopes began to say: True and righteous are thy Judgments, and that if he perished everlastingly, from beholding his face with joy, and his salvation, yet he must and would justify him and his righteous judgments for ever more, and after this he felt a joy to spring in him, and to feel some Spirit to revive, and did at some times seem as if he saw some glimpses of a great glory (as a farr off) and of a heavenly Arm, and that there was salvation in it; but could not get to it, he thought if he could, and therein continue, that the winter would be past, and the time of refreshing from the Lords presence would be come, and the hearing of the voice of the turtle, where in his teares would be wiped away (according to the Prophet) and that the sorrowing and sithing would flee away, and instead thereof joy and rejoycing would be, which he longed for, having some expectation or beleife in him, that the ancient Prophecies, were many of them as really to be fullfilled in these latter dayes, as ever they were at first spoken forth, and that because of the unchangeable faithfullnes and goodness of the Lord.

But now he rather ran into hast, then to run the race which he saw in measure set before him, and that was to waite for Gods salvation; for without that manifestly he saw, salvation he could never attain to; seeing all his former wayes and courses proved ineffectuall to him; and no wayes advantageous; and he rejoyced in some measure, and was glad in the beholding of it, although it seemed to be, and was a far of, and not brought neere unto him; and earnest he was to inherit it, and not to ly in the fire for the utter consummation of the dross, and thorow purging of the floor: and so earnest indeed the man was, and in hastines of Spirit, that he had all most lost his submission to the will of the refiner, and instead of wayting patiently upon him, to hear what he would speak to him, and to see what he would do for him, who is the mighty Counsellor, and of whom he had read, that he would speak comfortably to Jerusalem, and peace to his people, who feared his Name, notwithstanding he was for takeing the Kingdom (some thing of his old practise and endeavours) not considering, that he ought not to make hast, nor to fly with the swift, and cry as some did, Nay, wee will flee upon horses (such whirling Notions men chose, rather then to bow before the Lord, that he might be exalted Lord and King over all his ever.)

Now the race is not to the swift, nor the battle to the strong, thus the man had read, and so there was another lesson that he was to learn, and that was as an honest Prophet of the Lord once sayd, In returning and in rest you shall be saved, in quietness and confidence is your strength; which the Apostle answered unto, when he sayd, The Lord direct your hearts into the Love of God and into the patient waiting for Jesus Christ: That he might know & feel therein, that the Lords Arm alone brought salvation, and that he might have nought nor none to glory in but the Lord, who for his owne mercie sake doth save & deliver. Thus he was to turn off his hast, and not to take the Kingdom by force, but to feel the meek peacable Prince thereof, to lead him into it; and to give him therein a portion and priviledge, amongst the Princes, upon the Throne of judgment and mercie for ever. And thus learned the man again to return in his minde, into the enlightning opening light of the Lord, which in his heart was as a fire and a flame, and to resign up unto it, to feel the effect thereof, which he hoped might be at the last blessed and greatly advantageous to the stay and comfort of his then greived minde; as others had enjoyed before him, whom the Lord had lead by his owne right arm, into a habitation of joy and salvation.

But notwithstanding all this, he againe fell to contriving of a speedy way and to

wish for the enjoyment of that, which before this time by way of encouragement had visited him; to teach him, that not by might nor strength, but by the Spirit of the Lord and its holy leading and teaching, he was to hope for, and enjoy his deliverance; And the voice sounded in his eares be still, according to what he had read in Habbakuk: Let all the earth keep silence before him.

Here upon he againe enclined to sinck downe in his Spirit, unto the messenger of the Lords glorious holy power revealed within him, and there to abide and endure in patience of minde and Spirit; for its holy purpose and work to be wrought in the earth, that it also might be replenished, and bring forth its encrease to the Lord.

Whereupon he sayd, O Lord! lead me on in the way which is clearing, for to the day of claring thou knowest that I have earnestly desired, (with desire of spirit) to come, and now I am in some measure come, throw thy draweing, by thy blessed hand held forth unto me; O Lord God of mercie and compassion, guide thou my feet, and uphold me by thy free Spirit, that in that thy holy way, which is the way of the blessed, and of the ransomed ones, I may be kept and perserved.

Yet still againe and againe, the old deceiver and adversary of the soules blessednes, at diverse times and on diverse occasions, threw something or other into his way, that thereby he might stumble and fall, or be discouraged and offended; so that he might grow weary and not hold out, but faint and go backward, and not forward, and to seeke for releife amongst his old lovers and acquaintance; or might dig to himself a cistern for water which could hold none, or take some other way or meanes for his deliverance, and here with the man was so besett by the adversarie, to divert his course, and to draw him back againe to perdition, and from following on to the salvation of his soule, as is beyond utterance.

And can not be declared or beleaved, as experience and the same state condition, worketh the understanding of it.

And in that day, when man is so surrounded by the devoureing enemy, as it is said of him, he goes about like a roaring Lyon, compassing the earth to and fro, seeking whom he may devour; he must make God alone his trust and hope and deliverer, eying him in stedfastnes of heart and minde, and not the adversary, whose labour it is to draw the minde away after him, and his feare; or elce out there he can never come, to know the deliverance and salvation, which Jesus Christ is to all those that abides with him, in the faith and hope of Gods elect, but must be preyed upon, and led into destruction for ever.

Now as this deceiver thus lay in waite and wrought to ensnare and beguile the man, so all so the compassionate one, ceased not to visit, and secretly convey his help unto him; and often it would be in his remembrance, that he that putteth his hand to the plow and then loock back, is not meet for the kingdom of heaven, which he had so earnestly desired to enjoy; neither was he that sowed sparingly, to expect plentifully to reap, but if he did so hope to do, he would deceive him self, and be as those that feed on ashes; for in stead of haveing a harvest of well fild sheaves, with hanging eares of corn, he would at last reape the wind, and be disapointed, as those who began in the spirit, and would be made perfect by the flesh, or sought so to be.

So that now he began to learn to give up to the fire which burned, and to the hammer which brake him downe, in as much as might be quieting him self, and submitting, as that which was most proper for him, in this his great suffering state, and entertaind a feare in his heatt, least that he should offend the Lord againe by turning from his Judgments; which were executing in him, and from the terror and righteousness thereof; and therefore againe

cried out unto the Lord, and sayd : O Lord , I praye thee , since I have prayed to see thy day and its glory , and that thou hast in thy great loveing kindnes , brought me into the glorious dawns and breakings forth thereof , let not thy way be too narrow or streight for me ; let me not turn a side to the flocks of thy companions , but as they went downe by the steps of the flock , to the washing , and returned by the tents of the shepheards , upon the bancks of salvation , so I also into the holy habitation of thy heavenly rest , may be brought by thine owne right arme , in the way (& through it) of condemnation , at last to sit downe in the ministration of life , to behold thy face in thy exceeding glory in joy and peace ; and teach me to apply my heart to wisdom (which is hid from all the wise of this world) for thou knowest that it is wisdom alone of thee which I crave , to direct my feet a right in thy fight .

And that was the thing which he wanted & alone desired of the Lord , and thought with him self , that he matterd not what he parted with ; or how or what he was in the account , or eyes of the world , so that he might finde rest . And thus haveing made some progres , in the blessed race of eternall life ; & haveing in him a Judgment and understanding (according to that experience of the effectuall working of the grace of God in him) he adviseth all , who is (in any measure) awakened into the sence of their want of the knowledge of God ; and of his great love in Jesus Christ , and of their owne wofull and miserable estate thereby , that they abide in submission unto the Lord therin , and not seek to them selves wayes and meanes , thereby to work their owne deliverance ; but in longings and groanings in their Spirits , travell after the desire of their soules ; that so the Lord (in his owne blessed way and time) may open a door of understanding in their hearts , for their acces unto him ; and strive not by unlawfull wayes and courses after redemption , or an admission into the holy Kingdome , whereinto nothing that defiles , or is managed by mans skill or hand may come , for many have striven and not enterd ; and asked , and have not received ; because they have asked amiss , and not striven lawfully .

Therefore feel the Lords heavenly arm and power to arise and worke deliverance , and propound not to thy self an easy way of accessing to the flesh , into the holy habitation of his eternall life ; for it must be by the sword , the Judgment determined must be fullfilled , and the fullfilling must be according to the counsell and righteous will of the Lord , to whom , who may say , what doest thou ?

And abide his pleasure , and let his Kingdom come into thy heart as he pleaseth ; if it be by a thundering power from heaven , to cleave the rocks assunder , and rending the vayle thereby of from thy hard heart , with astonishments , amazements and confoundings to thy vaine confidence and expectation . Be still , be still before the Lord , and before the glorious ariseings of his holy power ; that he may work his work in the earth , & that will praise him and deliver thy soule ; & hereby alone shalt thou know , and come to witnes the Lords ransome : for it is his and not thine , and inherit that which thy soule languish in want off .

And those who are come to the redeeming power of the Lord , and to the knowing of redemption in any measure , and the feeling the judgment thereof ; for so it must be , Zion is redeemed by judgment ; lye downe , lye downe ; and flee not for thy life , for if thou dost thou wilt loose it : and in that day , seek not to escape , but let this be the travell of thy soule , in bowednes of Spirit to submit unto him , that thou mayst feel that mind and to be of it , which can say , true and righteous are thy judgments . O Lord , for thou judgest for the poor and needy of the earth .

Thus shalt thou know the effect of righteousness , peace and assurance for ever , and the oyle of gladnes , making thy face to shine with the innocent life and spirit of the Lamb , and by no other meanes , no other way .

These things are veryfied by a cloude of witnesses; who stands in an everlasting record of blessednes and life eternall, which the holy Scriptures testified gained a good report, for they entered into that their Masters joy through beleeving in him whom God had promised to raise up, who saw his day and rejoyced, and it was reckoned unto them for righteousnes; who dyed in the faith, and although dead yet speake; And unto us hath God fullfilled his promise, and in due time sent forth his son, in the word of eternall life unto all those who beleve in his name, and that follow him in the regeneration and renewing Spirit of life and righteousnes; not in the talk thereof, a chear which too to much abounds in the world, but to know him, and the fellowship of his sufferings, and the being made conformable unto his will, who come not to do his owne will but the will of him that sent him (untill that thou be translated from death to life) which will is the sanctification of all those which are obedyent in their hearts unto him. So if thou say that thou love him, keep his comandements, let them not be greivous unto thee, run the way thereof with delight (as David) how do I love thy comandements: Men make void thy Law, but I will keep thy Law, hide nor thy comandements from me.

This is the race thou art to run, these are the marks of the true runners, therefore so run as that thou mayest obtaine, to inherit life; and beare about in thy body the marks of the Lord Jesus, and his faithfull followers, who followes him whither so ever he goes; as beleeving that it is enough for them to be as their Lord, who loved them; and gave him self a ransome for them and all men, to be testified of in due time; and this is the consolation and the great rejoycing, that the testification thereof many are made witnesses, and the ransome is knowne, and the deliverance is come; and many have, and many shall sit downe in the blessed inheritance of it, in the heavenly Mansions in Christ Jesus, with Abraham, with Isaac and Jacob; waiteing and travelling for the coming in of that Number, which shall be gathered to the Lord, and to his standard, to reign with him on Mount Zion, in the heavenly Jerusalem, the place of blessednes, world without end. Amen.

The Writter of these things, saith that they are written in the great Love of God, for the sake of those who waunts the consolation of Israel, and would gladly walk in the heavenly way thereof, if they knew it; that they may hereby take notice and have a view, of the foot steps of the man, and the way of the Lord with him, to take him of from the wilde and evill wayes and courses of the world; that so he might lead him to that hope, which is as an anchor to the soule, that his heart might be fixed and he trusting in the Lord, (as David sayd, My heart is fixed, o God: my heart is fixed) untill he should see his desire upon his enemies.

FINIS.

T. B.

Errata.

- Pag. 2. lin 15. for all which his: Read: all which this.
 Pag. 5. l. 14. for for wey: R. way.
 Pag. 8. l. 24. for the thought: R. he thought.
 Pag. 8. l. 45. for compassionate: R. compassionate.
 Pag. 9. l. 10. for what have might: R. what might.
 Pag. 11. l. 10. for find out of by: R. find out by.
 Pag. 12. l. 26. for whitch: R. with.
 Pag. 12. l. 28. for but the learne: R. but to learn.
 Pag. 12. l. 45. for thath: R. that.
 Pag. 13. l. 1. put out: nor none to him.

- Pag. 13. l. 39. for knodlege: R. knowledge.
 Pag. 15. l. 29. for which had: R. which he had.
 Pag. 15. l. 42. for persecuting: R. prosecuting.
 Pag. 16. l. 4. for sprangfort: R. sprangforth.
 Pag. 18 l. 30. for and to: R. and come to.
 Pag. 19. l. 9. put out: so dearely did the Lord.
 Pag. 19. l. 39. for thingh: R. things.
 Pag. 22. l. 25. for as experience: R. but as experience.
 Ditto. for state condition: R. state and condition.
 Pag. 23. l. 44. for be quisting: R. by quisting.